

265.1

H396ℓ



Pastoral etc Sitters
817-10 off of Henry ackp. Ent.
6/16/02

Doel
100

THE UNIVERSITY
OF ILLINOIS
LIBRARY

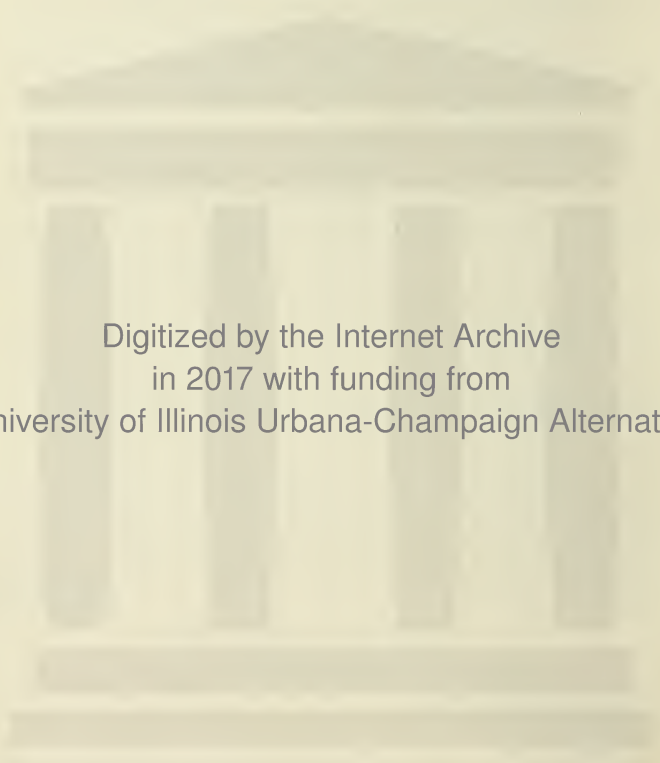
From the collection of
Julius Doerner, Chicago
Purchased, 1918.

BOOKSTACKS

A LETTER

TO

THE CLERGY OF THE DIOCESE OF EXETER.



Digitized by the Internet Archive
in 2017 with funding from
University of Illinois Urbana-Champaign Alternates

<https://archive.org/details/lettertoclergyof00henr>

A LETTER

TO THE

CLERGY OF THE DIOCESE OF EXETER,

ON CERTAIN STATEMENTS OF

THE ARCHDEACON OF MIDDLESEX

IN THE "PREFATORY EPISTLE" TO THE SECOND EDITION
OF HIS CHARGE.

By HENRY, LORD BISHOP OF EXETER.

L O N D O N :

JOHN MURRAY, ALBEMARLE STREET.

1851.

A LETTER,

§c. §c.

MY REVEREND BRETHREN,

I HAVE thought it due, both to you, and to the cause of Catholic Truth, that I should reply, however briefly, to the remarks which have been made by the Archdeacon of Middlesex on those parts of my Address to you at our late Synod, which had special reference to the statements then recently put forth by him on the great doctrinal question before us. In doing this, I will, first, very shortly dispose of the personal matters mixed up in the discussion:—they are of little consequence even to the parties concerned, and of none to the Church at large.

The Archdeacon deems it “an anomalous procedure” that a Bishop of another Diocese should animadvert on statements made by him to his own clergy. But surely when those statements vehemently assailed the very Article of Faith for the assertion of which that Bishop had deemed it necessary to convoke his Clergy in a Diocesan Synod—and when the utmost use had been made of the authority of the Archdeacon against him—there is little reason for surprise, much less for blame, in the “procedure” which is thus characterized as “anomalous.”

But a graver matter of complaint is urged. The Archdeacon is indignant at “the contumelious epithets affixed to his statements and opinions.” I am not aware of any epithets being applied to him, which can reasonably be termed “contumelious.” A writer who permits himself to characterize the Catholic sense

put on an Article of the Creed, as “an inference so preposterous, that the Fathers of the Council of Constantinople would have expressed their indignation that it should be deduced from their assertion”—has no right to complain of his own statement being called “an ill-advised and rash attempt to rob the Catholic doctrine of the support it has always hitherto derived from our acknowledging in the Creed one Baptism for the remission of sins.” In truth, I wished to say nothing unnecessarily offensive, much less contumelious, of the Archdeacon: I thought his proceeding “ill-advised and rash”; I think so still—and much more strongly, since his recent attempt to justify it. To that attempt, and to the main particulars, on which he rests his renewed and more vehement assault on what we deem an essential part of the Catholic Faith, I now invite your attention.

In order to bring any discussion to a tolerably satisfactory conclusion, it is necessary that we steadily bear in mind what is the real matter at issue. Now, the issue between Archdeacon Sinclair and us—for you are as really concerned in it as myself—is, whether the proposition that Baptism is God’s instrument for conferring remission of sins, be a matter of *opinion* or of *Faith*—for that the proposition is *true*, we are agreed. The Archdeacon tells us* that he “believes it himself, and that he has never doubted, that all the Fathers at the Council of Constantinople—and not only they, but the entire Catholic Church of the fourth century—*agreed in that opinion*—were unanimous upon it.” Where then do we differ?—In this, I repeat—Whether the proposition, which we all hold to be true, must be believed as an Article of *Faith*, or is a matter of *opinion*—in other words, *an open question*. You and I have declared that we hold it as an Article of Faith: and, if it be an Article of Faith, then it follows—for we are not afraid or ashamed to avow the consequences—that the Church which shall permit

* Pref. Ep. p. 7.

its ministers to teach what is contrary to it loses its Catholicity, and is thereby involved in all the fatal consequences of that loss.

Now, that the Article, "I acknowledge one Baptism for the remission of sins," is an Article of Faith, seems *primâ facie* indisputable—for it is an Article of the *Creed*;—and what is a *Creed*,—but a summary of the Articles of our Faith? a declaration of Truths, which are to be held as *of Faith*?

To this very simple reasoning—not the less cogent, because it is simple—the Archdeacon thinks it sufficient to say—for this is the only semblance of a reason which I can discover, whether in his original Charge, or in the Prefatory Epistle to his new edition of it—that "the Article was designed to forbid the *repetition* of Baptism, rather than to affirm its *efficacy*."*

Let us, for a moment, suppose that he is so far right—that the Article was introduced into the *Creed* for the purpose which he states—how far does this carry him towards his conclusion? Be the reason for the introduction of the Article what it may, there it is—part of the Church's *Creed*; expressing what the Church requires to be believed *as of Faith*. "No!" says our learned opponent—"The Church requires not any such thing; I admit that the Article is true—that it is an Article of the *Creed*—that the whole Catholic Church, in the age when the *Creed* was framed and accepted, believed this as fully as any other Article of it: but then it intended only that the *one-ness* of Baptism should be believed as of faith: the *effect* of the "one Baptism," though stated in the *Creed*, is an open question upon which Churches, and individual Catholics, may differ ["agree to differ" is, I believe, the most approved formula] without at all violating the unity of Faith."

In answer to this, we may be permitted to ask, *What* "Baptism" is "ONE?" "Baptism *for the remission of Sins*." Of

* Pref. Ep., p. 19.

other Baptisms, there may be as many as human ingenuity can devise ; but “Baptism for the remission of Sins,” which is the Baptism specified in the Creed, is ONE—*only* One. This is the truth, the important truth, which the whole Church has received as an Article of the Catholic Faith, and has fixed it for ever in its Creed, as such. Here too we are agreed.

Upon what then, I again ask, do we differ? Upon this : Whether the *whole* proposition be of faith, or only *one of its terms*. Strange as it must sound to ordinary ears, the sole ground on which Archdeacon Sinclair has constructed his theory is this : It is an essential Article of Faith, that there is *one* Baptism of a certain specified description : but it is not of Faith, that the “Baptism” which is “One,” be of that specified description.

I think you will forgive me, if I make no attempt to discuss this particular further. I turn, but only for a single moment, to one other point, before I examine the Archdeacon’s main discussion.

He “trusts” that the Clergy to whom his Charge is addressed, “will agree with him that the assembled Fathers at Constantinople were not thinking of infants, but of adults : *not of original sin*, but of actual sins, of schisms, heresies, and crimes.” I should be sorry to impair the confidence of his Clergy in their Archdeacon, but I must be permitted to say that he here draws rather largely upon it. Why should they suppose—except because he wishes it—that these venerable Bishops excluded the case of infants from their consideration, when they dealt with the question of “one Baptism?”—that they thought, not of original sin, but of actual sins? Is not “original sin” the special disorder of the soul, for which our Lord in His mercy devised Baptism as the full and appropriate remedy? Does not our own Church say, that “the Baptism of young children is most agreeable with the institution of Christ?” Why is this, or how can it be, except that young children have no other sins to be remitted, but that sin which

adheres to them as “naturally engendered of the offspring of Adam?” One of the most distinguished of the Fathers at Constantinople did, in his own teaching (as I before showed to you), enforce in the strongest way the duty and the blessedness of baptizing infants.* Why are we to suppose that he forgot all this, when he sate with his brethren at Constantinople?

But let us look at the consequences of excluding the case of children from the contemplation of those who framed the Creed.

If that case was not contemplated, aye, and included in the Article “I acknowledge one Baptism for the remission of sins,” it follows that there is nothing to forbid—nay, that there is every thing to enforce—the *re-baptizing* of all who were baptized in *infancy*. Will the Archdeacon stand by this manifest result of his own statement? And will he persist in his grave censure of us for declaring a contrary judgment?

But I proceed to the main subject of those observations of his, which it is my present duty to answer.

You will remember that in his Charge (p. 32) he had broadly asserted, that “the 7th Canon” of the Council of Constantinople “was enacted making this addition to the Creed,” because “the Council disapproved of an assertion, shortly before made by Saint Basil, that Baptism by heretics or schismatics was absolutely void, and that the Sacrament in such cases ought to be repeated.”

In my observations on this statement, I called on the Archdeacon to produce any authority for it as a matter of fact—especially the authority of any writer of the age of St. Basil—or of any subsequent age which approached it. He answers

* St. Jerome, who was contemporary with this Council, thus writes, in his ‘*Symboli Explanatio ad Damasum*.’

Baptisma unum tenemus, quod in iisdem Sacramenti verbis in infantibus, quibus etiam in majoribus esse celebrandum. Hominem, si post baptismum lapsus fuerit, per pœnitentiam credimus salvari posse.—S. Hieron. Op. T. v. p. 124. Ed. Paris. 1706.

this call by a passage from a work of *Christianus Lupus*, written in the seventeenth century !

But he endeavours to strengthen his case by an assertion which, I doubt not, he believes himself, but which will be believed by few other persons who are at all conversant with the opinions which prevailed in the age of St. Basil. "The re-baptismal controversy," says he, "had long been carried on, not only between Catholics and heretics, but between Catholics and Catholics. St. Cyprian of Carthage, and St. Firmilian of Cappadocia, had maintained, in opposition to Pope Stephen of Rome (three centres of agitation, you will observe, sufficiently far apart to include all Christendom), that Baptism administered by heretics or schismatics was absolutely null and void ; and this harsh doctrine, under various modifications, had been strenuously maintained in letters, treatises, and canons, by men of learning and high station, during nearly a century and a half, in various parts of Europe, Africa, and Asia. These controversies had become so troublesome and inveterate at the period immediately previous to the Council of Constantinople that the want of a Synod must have been keenly felt, and was very pointedly expressed by distinguished leaders in the Church."* Again (p. 11), "It appears then, that when the Council of Constantinople assembled, in 381, a controversy had long been raging far and wide, both within and without the Church, on the subject of 'One Baptism,' in contradistinction to repeated Baptisms."

Now, in answer to this statement, I take leave to say, first, that no controversy on this point ever "raged" in the Eastern Church, though Firmilian did indeed side with Cyprian against Pope Stephen ; and, secondly, that the controversy which had been, at one time, very violent in the Western Church was completely set at rest, and harmony quite restored, at least fifty

* Prefatory Epistle to Second Edition of the Charge, p. 9.

years before the Synod of Constantinople. I rest this statement on the highest authority to which we can appeal—*Fleury's Ecclesiastical History*—which tells us (after a long detail of the contest in the West) that “the opinion of the Pope Stephen ultimately prevailed; the African Bishops who had, like St. Cyprian, ordered that heretics should be rebaptized, changed their mind, and made a contrary decree; those Oriental Bishops who had been of the same party, also retracted; and at length *this dispute was entirely terminated* by the authority of the General Council”—that is to say, at the Council of Nice*—fifty years, I repeat, before the time of which the Archdeacon writes.

But he cites two proofs of his assertion, in contradiction to Fleury—First, St. Epiphanius,† in his work against heresies, finds fault with certain Catholics, who, contrary to the custom of the Church, and unauthorised by the decision of a General Council, had ventured to rebaptize those followers who had come over to them from the Arian party, although that point had not been synodically determined. Secondly, “the epistles of St. Basil”—especially to St. Amphilocheus.

Still, there was no “controversy raging” on the subject. Epiphanius simply condemned these persons for baptizing all who came to the Church out of countries where Arianism prevailed: not because he deemed it wrong to re-baptize those who had been baptized by Arians, but because there were very many concealed orthodox in those parts—persons who were afraid of avowing their orthodoxy,—so that it was not possible to know

* Fleury, Hist. Eccles. lib. vii. c. 33. The Council of Arles, A.D. 314 (Lobb. i. 1418), had made the following Canon, 8.—De Afris, quod propriâ lege suâ utuntur ut rebaptizent, placuit, ut si ad Ecclesiam aliquis de Hæresi venerit, interrogent eum symbolum, et si perviderint eum in Patre et Filio, et Spiritu Sancto esse baptizatum, manus ei tantum imponatur, ut accipiat Spiritum Sanctum. Quòd si interrogatus non responderit hanc Trinitatem, baptizetur.—The 21st Canon of Nice, A.D. 325. (Lobb. ii. 58.)—Et ut Paulianistæ, qui sunt Photianiani, rebaptizentur.

† Pref. Ep. p. 9.

whether those who had been baptized there had been baptized by Arians, or by orthodox.

The truth is, that the Eastern Church did not accept the judgment of Rome on this point, yet there were no controversies raging there upon it. They simply took their several courses according to their own judgment. Thus St. Amphilochius, in order to decide his judgment, applied to St. Basil, who gave him his opinion, but told him at the same time, that “several Bishops ought to meet together, and so make a Canon, in order that the baptizer might be released from all responsibility, and that he who answers the inquiry might in his answer have wherewithal to claim authority.”

But the Archdeacon had said, that “the Council of Constantinople disapproved the doctrinal assertions of St. Basil, made in *reliance* on the earlier Fathers (St. Cyprian and St. Firmilian), and that in consequence their 7th Canon was enacted, *making this addition to the Nicene Creed*, ‘I acknowledge one Baptism for the remission of sins.’”

I required to know on what authority this assertion was founded, stating that there was not a particle of evidence to that effect in any contemporary, or nearly contemporary writer. The Archdeacon now adduces his authority, *Christianus Lupus*, a writer, as I have said, of the seventeenth century, from whose work the Archdeacon cites the following sentence, “*Hocce symbolum addidit unum baptisma, contra S. Basilii supra adductas cogitationes.*”

Before I proceed further, let me notice the manner in which the Archdeacon seeks to depreciate St. Basil. He first cites the very learned Jesuit Petavius’s remarks on some of Basil’s statements, as being *uncatholic*, because they did not conform to the decision of Rome respecting Baptism by Heretics and Schismatics, and what was afterwards maintained in that Church respecting Baptism by Laics.

“The Epistles of St. Basil” [his Canonical Epistles to St.

Amphilochius] “were,” says he, “to a great extent in accordance with the severe views of St. Cyprian and Firmilian, to which Stephen of Rome and the Catholic Church, Eastern and Western, had in general objected.”

The Archdeacon must permit me to say that this statement is sadly at variance with notorious historic facts. “The Catholic Church, Eastern and Western,” did not agree in objecting to what he calls “the severe views of St. Cyprian and Firmilian,”—in other words, the rejection of all Baptism ministered out of the Church. On the contrary, they differed very widely. The Eastern Church adhered to the judgment of St. Cyprian and Firmilian (founded on the Apostolic Canons), so far as related to Baptism by Heretics, though it admitted Baptism by Schismatics: Rome, on the other hand, and most of the Western Churches, admitted both. St. Basil’s views were such as might have been expected in an Eastern Bishop, leaning, however, not to “the severe,” but to the lenient side—in other words, making exception in favour of certain Heretics. Still, as his views were not in accordance with the teaching of Rome, they were censured by Petavius as “*parùm Catholica*.” That such a censure should be pronounced upon them by a sworn adherent of the papacy, can surprise no one. But who could expect that so good a Protestant as the Archdeacon of Middlesex should side with him?—nay, go further than he—do what Petavius in his warmest opposition to that illustrious man would have blushed to do—sneer at Basil the Great as “this Eastern Saint!”

But I have a word more to say on this matter. If the Eastern Church did indeed object (as the Archdeacon says) to the statements of St. Basil, it took an extraordinary mode of testifying its objection: for it actually confirmed them all, by the 2nd Canon of the General Council in Trullo. Will the Archdeacon say that this was three centuries later than the first Council held in the same city, Constantinople, and, therefore,

that it may have approved what the earlier condemned ? No ! that suggestion will not serve him. For, as the Council in Trullo was held twelve centuries before the time of the Archdeacon, and therefore twelve centuries nearer to St. Basil and the First Council of Constantinople, there is no want of courtesy in assuming that the Fathers, there assembled, were better acquainted with the object and purpose of the Canons which they took upon themselves to confirm, than the Archdeacon or any one of the present generation can pretend to be. Now the same Canon of the Council in Trullo, which confirmed the Canons of St. Basil, confirmed also the Canons of the First Council of Constantinople, thus proving that they were then deemed by the Church to be in accordance one with another ; yet the Archdeacon insists, that the seventh of the last named Canons was made for the special purpose of condemning those very statements of St. Basil, which the Council in Trullo confirmed, and which it even characterized as “the Great Basil’s sacred Canons.”*

Having, as we have seen, availed himself of the authority of Petavius against Basil, he next adduces this other writer of the Roman communion, *Christianus Lupus*, “who, in his elaborate and universally esteemed work on the Canon, characterizes Basil as ‘a Cappadocian,’ and disparages his opportunities, as a theologian, compared with those of the Roman and Western Divines.”

A more unfortunate attempt than this, to depreciate any writer, it would be impossible to conceive. At the time when Lupus is thus supposed to have spoken scornfully of “a Cappadocian”—four of the greatest luminaries of the whole Church—men, with whom few of that age in the Roman, or even the whole Western Church, could be deemed worthy to be compared—were actually *Cappadocians*—St. Basil of

* Can. 40.—‘Ο μέγας Βασίλειος ἐν τοῖς ἱεροῖς ἐντοῦ κανοσι.

Cæsarea, St. Gregory of Nyssa, St. Gregory of Nazianzum, St. Amphilochius of Iconium.*

But it is only just to *Lupus* to say, that he meant nothing so absurd. His words—clear enough, it might have been hoped, to escape such a perversion—were misapprehended by the Archdeacon, and therefore mistranslated. I would deal with this matter as little offensively as possible; but it is impossible not to feel some surprise, that such a construction should have been put upon the following words—“*Basilus, licet veraciter sanctus, et Magni cognomen merito sortitus, homo tamen Cappadox, Romanis et omnibus Occidentalibus ex causis suprà insinuatīs non plenè æquus, ac Firmiliano suo nimiūm adfixus, respondit varia:*” that is, “Basil, though truly a Saint, and one who had justly earned the addition to his name of ‘The Great’—yet being a Cappadocian, and therefore, for reasons which have been already insinuated, not altogether without a leaning against the Romans and all of the Western Church—being moreover too much prepossessed in favour of the opinions of Firmilian, his Predecessor in the See of Cæsarea—answers the question put to him in various ways.”

Such is the construction which ought to be given to these words cited from *Lupus*’s “elaborate and universally esteemed work on the Canons.” I have not been able to obtain access to the book itself; but I will request the Archdeacon to give us the context indicated in the words—“*ex causis suprà insinuatīs,*”—of which, before I see it, I venture to predict, that

* St. Jerome (Ep. 83, ad Magnum, T. IV. 656), enumerating the most learned Theological Writers, thus says:—“*Cappadocumque Basilii, Gregorii, Amphilochii, qui omnes in tantum Philosophorum doctrinis atque sententiis suos refarciunt libros, ut nescias quid in illis primūm admirari debeas, eruditionem Sæculi, an scientiam Scripturarum.*” The same Jerome, in his *Catalog. Scriptorum Ecclesiasticorum*, speaks of Gregory of Nazianzum, one of these *Cappadocians*, as “his own master, from whom he had learned what is in the Scriptures.”

it will confirm the construction which I have here put on the passage.

But these matters, whatever importance may have been attached to them by the Archdeacon, are not worth further discussion.

I proceed, therefore, to what is really the *jugulum* of the whole question.

Archdeacon Sinclair, in his Charge, had said that because "St. Basil's opinions were disapproved of by the Council," "the 7th Canon was enacted, making this addition to the Creed" ("I acknowledge one Baptism for the remission of sins"). Upon this, you may remember, I remarked, "1st, that the 7th Canon makes *no addition to the Creed*. 2ndly, that the Canon itself is treated by Bishop Beveridge, and others, as undoubtedly spurious."

I will dispose of the Archdeacon's dealing with the latter of these two remarks, before I proceed to the former.

Now, any one who reads the words in which I expressed my statement, will see, that I abstained from giving any judgment of my own on the genuineness, or spuriousness, of the Canon. In truth, I am not ashamed to say, that I was not, and am not, competent to pronounce a judgment on the point. To do so, would require a measure of learning in an important branch of sacred literature, to which I cannot lay any claim, but which Bishop Beveridge notoriously possessed beyond almost any other of our English divines. I therefore adduced the decided rejection of the Canon by that great authority, as a reason why no prudent theologian would attach so much importance to the condemned Canon, as to rest upon it the origin and purpose of an Article of the Creed. This was all that I could be reasonably understood to mean, by my statement of Bishop Beveridge's judgment on the question. But, because I did this, Archdeacon Sinclair has thought himself justified in representing me, again and again, as having

“denounced the Canon as undoubtedly spurious” on *my own* authority, supporting my own judgment by the authority of Bishop Beveridge. With what was doubtless intended as sarcasm, he couples “Bishop Beveridge and the Bishop of Exeter,” whenever he thinks he can say anything smart—a compliment, which, however intended, I would gladly, if I could honestly, accept; for, in the whole catalogue of English divines, there are few more learned, none more truly evangelical, than that illustrious prelate. But enough of what regards myself.

The reasons stated by Bishop Beveridge for considering this 7th Canon as not a genuine Canon of the 1st Council of Constantinople are such as, I will not say, *cannot* be satisfactorily answered, but I will say, require some more powerful answer than any which is given by the Archdeacon of Middlesex, backed by his host of authorities, Roman and Protestant. These reasons are briefly as follows:—

1st. The Canon in question is *not* found as a Canon of *this* Council, in any of the Latin versions; and, in particular, not in that of Dionysius Exiguus in the 6th century, nor Isidore Mercator.

2nd. It is *not* mentioned in a letter from a Presbyter of Constantinople to *Martyrius*, Patriarch of Antioch, about eighty years after the First Council of Constantinople, on the same subject as is treated in the supposed Canon, (*viz.*, the *custom* observed in receiving Heretics), and in nearly the same words. Now surely, if there had been a *Canon* of a General Council on this matter, this letter written by a Presbyter of the very city in which this General Council was holden, to the Patriarch of Antioch, whose predecessor had attended it, the Canon would have been cited, not merely the custom of the Church.

3rd. It is not mentioned as a Canon of the First Council of Constantinople, before the Nomocanon of Photius in the 9th century.

4th. It is included as the 95th Canon of the Sixth General Council, also holden at Constantinople (in Trullo), in almost the very same words (enlarged by a single sentence at the end), in which latter Canon, not the slightest notice is taken of its having been previously sanctioned as a Canon by the 1st Council of Constantinople.

Such is Bishop Beveridge's statement of the reasons which made him pronounce the Canon spurious.

But, while it is thus shown to be without any very early evidence whatsoever, it has the express and particular testimony of *Christianus Lupus*, who, in the seventeenth century, declares (without citing any authority for his assertion), that St. Amphilochius brought before the Council the questions which he had proposed to St. Basil—and that, because of this reference to it, the Council—having decided that the matter belonged not merely to discipline but to faith—inserted in the Creed “I acknowledge one Baptism for the remission of Sins.” “*Hinc et inseruit, Confiteor unum baptismum in remissionem peccatorum.*”

Now this impudent fable (for it really deserves no milder description), shall be exposed to merited indignation by evidence which cannot be objected to either by *Christianus Lupus*, or by the Archdeacon; whom, however, I most fully believe to be “ignorant of the knowledge,” however he may “applaud the deed.” My first witness shall be *Christianus Lupus* himself.

I have said that I have not had access to the work from which the Archdeacon quotes—but I have now before me another work of *Lupus*, “*Scholia et Notæ ad variorum Patrum Epistolas, concernentes Acta Ephesini et Chalcedonensis Concilii,*” published after his death by the Prior and Convent of Augustinian Friars at Louvain—to which convent *Lupus* had belonged. As I very reasonably expected, I found in this elaborate work (a quarto of nearly 600 pages), something of much importance to our present subject, pp. 194, 5.

We are there informed that “the Nicene Creed, having declared only the Mysteries of the Holy Trinity, and of our Blessed Lord’s Incarnation, said but a very few words of the Holy Spirit, and respecting the Catholic Church, *Remission of Sins*, the Resurrection of the Dead, and Life Everlasting, absolutely nothing. But new heresies subsequently arising, various Fathers and Churches made various additions and supplements to the Nicene Creed. For this is plain from the Catechetical Lectures of St. Cyril, delivered by him before he was Bishop of Jerusalem [A.D. 350], and while he was a simple Cleric and Catechist of that Church. In those lectures he explains not the Creed of Nicæa, but that of his own Church—which, however, is no other than the Nicene, with the supplements and additions [among which was ‘I acknowledge one Baptism of repentance for the Remission of Sins.’ *Vide Lect. xviii.*] All these additions, made by various Churches, the Council of Constantinople afterwards discussed, selected out of them what it most approved, and *on this selection*, framed its own Creed.”

Such is *Christianus Lupus’s* own account of the making of the Creed of this Council. It directly contradicts the assertion in his former book. Will it be contended, that although all the other additions might have been made from other Creeds, yet the particular Article—“I acknowledge one Baptism for the Remission of Sins,”—might have been introduced as stated in the passage cited by the Archdeacon? That supposition has been already contradicted by Lupus himself, who shows that the Creed of Jerusalem was one of those whose additions were considered by the Council—and we know from St. Cyril that this particular article was in that Creed.

I may have occasion to use the testimony of Lupus again presently; but, meanwhile, fully acquitting the Archdeacon of intentionally using a false statement of this writer—proved by his own words to have been false—I must yet remark on

his not having availed himself of evidence which was actually before him, to refute the unhappy notion which he had taken up.

It will be remembered that I had reminded him that while he cited for his own purpose one of the two Creeds of St. Epiphanius, as containing the clause, “One Baptism *of repentance* for the remission of Sins,” he had omitted to state—as he was in candour bound to state—that the other Creed exhibited the same Clause in the very same terms as those in which it is expressed in the Creed we now use—“I acknowledge one Baptism for the Remission of Sins”—that is, without including the words “of repentance.” Upon this the Archdeacon triumphantly replies:—“When I stated plainly that there were two forms—claiming only one of them as favourable to my views, I could not surely imagine any hearer or reader not to see at once that I gave up the other.” (p. 19.) Indeed! is it possible that this should be written by a person of the Archdeacon’s great acumen in the very same paragraph in which he says—“Many of the ancient Creeds make *no mention of Baptism at all*, or mention it *without alluding to its efficacy*?” Why then, let me ask him, might it not be supposed that St. Epiphanius’s other Creed was of this number?

But I should be sorry to press anything affecting the Archdeacon *personally* further than is necessary. I turn, therefore, from his statements to his reasoning; and then I cannot but express my astonishment that a revision of what St. Epiphanius had written did not convince him—as it immediately convinced me—that the Archdeacon’s theory was absolutely contradicted by the express words of the writer before him. That the Archdeacon, before he set forth the Prefatory Epistle to the new edition of his Charge, had looked again at St. Epiphanius’s *Ancoratus*, and with more attention than before, is plain from his own words (p. 18):—“I may observe, that Epiphanius himself distinctly gives the preference to the longer form as the more perfect and authoritative of the two.”

Now, it is to me, I say, very wonderful—and I wish to be understood as remarking on the matter merely as such, and not with the slightest wish to impugn the good faith of the Archdeacon—that he did not see in the very sentence of Epiphanius from which he was quoting, a proof—a direct, absolute, irresistible proof—that all his own notions on the subject of the Creed were a mere idle dream.

Epiphanius there says, that what he wrote of the second Creed, he wrote *eight years before the Synod of Constantinople* was holden. True, he does not state this in express terms, but he did what was tantamount to it—he said that he wrote in the 10th year of Valentinian and Valens and the 6th of Gratianus, and in the 90th after the tyrant Diocletian. Now here were materials which the Archdeacon was bound to use (as I did in fact use), in order to ascertain whether the Article One Baptism, &c., was, as he contends, inserted in the Creed for the first time, *by the Council of Constantinople*. That it was in *both* the Creeds of Epiphanius—in the earlier “I acknowledge one Baptism for the Remission of Sins,” in the later “One Baptism of repentance,”—stared him in the face. He knew and saw the fact. He, therefore, must also have known and seen that if the Creeds of St. Epiphanius were in existence before the Council of Constantinople, the Article in question could not have owed its origin to that Council, as he had been induced to assert over and over again in every form which assertion could assume. Now the dates, which Epiphanius gave, enabled any reader to ascertain that the later of the two Creeds was in existence when that father wrote—in other words, eight years before the Council of Constantinople, that is in the year 373: while the immediate context tells us that the earlier of the two Creeds, in which the Article appears in the very words of our present Creed, had been received by the Church *from the Apostles*.

The truth is, that the earlier Creed of Epiphanius was the

general Creed of the Eastern Church, brought to the form in which he exhibits it by the various additions made to the Nicene Creed by various particular Fathers and Churches; and this Creed was that which the Council of Constantinople finally reduced to its present state, by striking out the few inconsiderable superfluities which were previously in it. My witness for this statement shall be the Archdeacon's witness, *Christianus Lupus*: he says in continuation of the passage which I have just cited from him—"Ex his surgit alia quæstio, quomodò Constantinopolitanum Symbolum dicatur esse a Constantinopolitanâ Synodo? Quomodò hæc Synodus dicatur discussisse varia ad Nicænum Symbolum additamenta, eligisse meliora, ac ex ipsis conflâsse suum Symbolum? Rationem dubitandi facit S. Epiphanius, in Ancorato libro istud Symbolum adducens de verbo ad verbum, et adjungens hæc a se scribi ad decimum annum Valentiniani ac Valentis, sextum Gratiani, qui a Diocletiani imperio erat nonagesimus, quarti Christiani Sæculi 73. At verò Constantinopolitana Synodus convenit istius Sæculi anno 81. Quomodò igitur istud Symbolum possit esse ab istâ Synodo? Respondeo, *In isto Epiphaniano Symbolo* quidem contineri omnia ferè ac singula Constantinopolitani verba, attamen non sola: est largius ac abundantius.—Constantinopolitana igitur Synodus probavit istud Symbolum, contraxit ac polivit, suum fecit, imposuit toti Ecclesiæ, atque ita dici cæpit Constantinopolitanum."

I assure the Archdeacon that, before I met with *Lupus's* book, I had arrived at the same conclusion from the mere consideration of the materials afforded to all of us by *Epiphanius*. It was gratifying to find my own view thus signally confirmed by the Archdeacon's witness: but it was still more gratifying to have it confirmed by another authority, which I met with still more recently—the illustrious Archbishop *Usher*. He says, after going through the case in his short, but most learned and luminous, work, 'De Symbolis' (p. 17), "Sanè in

eâ me aliquando fuisse opinione, vetera Orientalium Ecclesiarum Symbola in simplice Personæ *Spiritus Sancti* confessione fuisse terminata, illius verò amplificationem capituli, et quæ de Ecclesiâ, et Beneficiis ad eam spectantibus, sequebantur omnia, a Patribus secundæ Synodi Œcumenicæ, Constantinopoli Anno Christi 381 habitæ, primùm fuisse addita. Sed ab eâ me depulit sententiâ temporis quo a *Cyrillo Hierosolymitano Catechetici Sermones* sunt habiti, et ab *Epiphanio Anchoratum fuit editum*, diligentior consideratio."

He then details the case, as it has been already here stated. Now, is it too much to hope, that an admission, which Archbishop Usher did not deem it derogatory to make, may also be made—the facts and dates being thus brought before him—by Archdeacon Sinclair? Yes; this must not yet be hoped: for there remains another voucher for his assertion, that the 7th Canon was introduced by the Council of Constantinople against the then recent doctrine of St. Basil—no less than *St. Thomas Aquinas*—"a still higher authority," says the Archdeacon—and in this I agree with him—than even *Christianus Lupus*—not only because of the extraordinary learning and abilities of the writer, but also because of the age in which he lived, many centuries nearer to the Council. But here the Archdeacon is a little hard upon us. He is, himself, I dare say, sufficiently conversant with the writings of St. Thomas not to need any special reference to the particular portion of his works, in which any important passage is to be found. Still, the Archdeacon's readers in general (and I confess myself to be of the number) are not so well acquainted with this great writer's works—extending over a range of many closely-printed folio volumes—every one of them almost a library in itself—*ipsa nemus*—by reason of the many subjects it includes, and the variety of learning which it brings to bear upon them. It would, therefore, I repeat have been an act of kind consideration, if not of strict justice, to his readers, if he had told

us where to go for this crowning proof of his statement from the greatest of all his authorities.

After a search—I will not say a wearisome search, for to look into the works of St. Thomas is hardly to be called wearisome, so wonderful is his power of engaging the attention even of the casual reader—but after a long search in his greatest and best known work, the ‘*Summa Totius Theologiæ*,’ I at length had recourse to his ‘*Opuscula*,’ in the 6th of which, entitled ‘*Expositio super Symbolo Apostolorum*,’ I, at last, found the passage—with one variation, indeed, on which I must observe in passing. The Archdeacon cites it thus — “*Patres* addiderunt ‘*Confiteor Unum Baptisma*.’” Now, *Patres*, I need not say, is a word peculiarly suited to the Archdeacon’s purpose, for it is that which is commonly applied to Bishops *assembled in a General Council*: whereas, in St. Thomas, it is not *Patres* but “*Sancti*,” a word never, I believe, so applied.

That this variation was accidental, we cannot doubt; for Archdeacon Sinclair would not wilfully interpolate: yet it is unlucky, for it lays him open to disagreeable remarks from any opponent desirous to make them.

But let this pass.

I think it highly probable that St. Thomas did here intend to quote from the Nicene Creed (so called). But then the reason for which he quotes, proves that he had not either St. Basil or the 7th Canon of Constantinople in his thoughts.

Did St. Basil ever dream of baptizing a person more than once? No! he and all other Catholics, as I have already said again and again, held a second baptism to be not only heretical, but really impossible. The only point on which they differed, was, whether certain heretics did really baptize with the “one Baptism” of Christ, or not. St. Basil held that they did not, and therefore that converts to the Church from them must be received with Baptism.

But I must not leave St. Thomas, without thanking the Archdeacon for leading me to the gratifying confirmation of what we declared of Baptism at our recent Synod, which is afforded by the very passage, a small part of which he cites against us. It occurs in the exposition of the Article “Sanctorum Communionem.” “Inter alia membra Ecclesiæ, principale membrum est Christus, quia (ut Eph. I., 23) ‘Ipsum dedit Caput super omnem Ecclesiam, quod est Corpus ipsius.’ Bonum ergo Christi communicatur omnibus Christianis, sicut virtus Capitis omnibus Membris; et hæc communicatio fit per Sacramenta Ecclesiæ, in quibus operatur virtus passionis Christi, quæ operatur ad conferendam gratiam *in remissionem peccatorum*. Hujusmodi autem sacramenta ecclesiæ sunt septem. Primum est baptismus, qui est regeneratio quædam spiritualis. Sicut enim vita carnalis non potest haberi nisi homo carnaliter nascatur, ita vita spiritualis, vel gratiæ, non potest haberi nisi homo renascatur spiritualiter; hæc autem generatio fit per baptismum. Joann. 3—‘Nisi quis renatus fuerit ex aquâ et Spiritu Sancto, non potest introire in regnum Dei.’ Et est sciendum quod sicut homo non nascitur nisi semel, sic et semel tantum baptizatur. Unde et Sancti addiderunt, Confiteor unum baptisma. *Virtus autem baptismi est, quod purgat ab omnibus peccatis* et quantum ad culpam, et quantum ad pœnam.” So much for St. Thomas’s authority against us!

But, the Archdeacon says, “The main point is, what I stated in my Charge, and what I now repeat—namely, that if the object of the Article, ‘I acknowledge one Baptism for the remission of sins,’ had been to assert the efficacy of Baptism—we should be utterly at a loss to account for the fact, that many of the ancient creeds *make no mention of Baptism at all*, or mention it *without alluding to its efficacy*; and that Baptism is never named in any creed, except where ‘*one Baptism*,’ in *contradistinction to repeated Baptisms*, is spoken of.”

I will consider all these points; but not in the order in which they stand. The last shall be taken first, because the consideration of it will help us in dealing with the others.

“Baptism is never named in any creed, except where one Baptism, in *contradistinction to repeated Baptisms*, is spoken of.”

Now, in order to do justice to this assertion, we must first come to an understanding of what the Archdeacon means by “*Baptisms*.” If *true* Baptism be intended, doubtless there never could be “*repeated Baptisms*.” On this point all Catholics are, and have always been, so fully agreed, that I do not believe that the Article in question was ever introduced into any creed for the purpose which the Archdeacon states was intended in all of them. Whether, indeed, the heretical notion of the Marcionites, that a man might be thrice baptized, receiving at every Baptism the full benefit of our Lord’s ordinance—and whether that of Valentinus, that there might be a second Baptism—were thought of when this Article was first introduced into the most ancient of all the Creeds of the Greek Church, the Creed of Jerusalem, “the Mother of all Churches,” as St. Cyril boasts, it is not possible to ascertain, for no documents remain to tell us.

Be it as it may, this is not the sense in which the Article seems to have been generally regarded, though it was sometimes so applied, by the ancients; nor is it that, in which the Archdeacon now requires us to regard it. “One Baptism” in the Creed, he contends, was in *contradistinction* to “repeated Baptisms,” in the sense of admitting into the Church, by the Church’s Baptism, those heretics and schismatics, who had already, in their heresy and schism, received some rite of Baptism.

This, he confidently and repeatedly affirms is so certain, that he assumes as “a fact”—which he calls upon us *to account for*—“that Baptism is never named in any Creed, except where

‘one Baptism,’ in contradistinction to repeated Baptisms, is spoken of.”

Now I will not attempt to account for what I regard as—not “the fact,” but—the very contrary of what is indeed “the fact.” I rather undertake to prove the truth of the character which I here give of it.

So far, indeed, as regards the Archdeacon, this is already sufficiently done. For he rests his “fact” on evidence, which has already been disposed of. He says, “that the Council of Constantinople having been compelled to examine carefully the whole question of re-baptization”—meaning by that phrase the *receiving by Baptism* those who had received already what was called Baptism from heretics and schismatics—“introduced into the Nicene Creed the very appropriate Article, ‘I acknowledge one Baptism for the remission of sins.’” Now, I have proved the very contradictory of this assertion: I have proved that the Council did *not* introduce this clause into the Nicene or any other Creed—and by the testimony of the Archdeacon’s own witnesses, Christianus Lupus, and St. Epiphanius.

Still this is not enough. It does not follow that because the Archdeacon’s witnesses affirm the contrary to what he calls them to prove—therefore his “fact” may not be capable of proof by other witnesses, of whom the Archdeacon knows nothing. I therefore proceed to make it clear that this Article of the Creed, whenever it was introduced, had not the meaning which the Archdeacon assigns to it. I shall do this, first, by showing that it was not understood in the Archdeacon’s sense by the Churches which used the earliest Creed in which it was found. That Creed, I have already said, was the Creed of the Church of Jerusalem; it obtained throughout all the East, which acknowledged, with St. Cyril, the Church of Jerusalem to be “the Mother of all the Churches.” It was used, therefore, we cannot doubt, by the two most eminent Fathers of the Eastern Church, St. Basil, and St. Athanasius, both of whom

held and set forth doctrine as undeniable, and universally admitted, which is directly contrary to the Archdeacon's position.

That *St. Basil* did so the Archdeacon has himself shown—and has indeed thereupon founded his whole theory. He has shown that, in answer to the inquiries of *St. Amphilocheus* (Canon I.), *St. Basil* declares that all who have been converted to the Church from heretics, must be received by Baptism. I turn, therefore, to *St. Athanasius*.

He, in his Second Oration against the Arians (41, 42) says, in the plainest terms, that their Baptism was absolutely null and void. After showing, in the first place, from the consubstantial union of the Father and the Son, that what the Father does, the Son does likewise, “so,” says he, “when Baptism is given, whomsoever the Father baptizeth, him the Son baptizeth, and whom the Son baptizeth, he is initiated (τελειοῦται) in the Holy Ghost”—(thus teaching us, as I remark by the way, the precious truth, that in Holy Baptism, it is not man, but God, who baptizeth)—he proceeds to say of heretics—“These incur the loss of the completion of the mystery—I speak of Baptism. For if it is into the name of the Father, and the Son, that the initiation is given—and they, by the word, intend not the true Father (inasmuch as they deny Him who is *of* Him, and like in substance), but deny the true Son also, and inventing to themselves another, created out of nothing, give the name of Son to this invented being—how is it possible that what is given by them should be other than utterly profitless and void? In which there is a pretension indeed, but in reality nothing that can give the slightest help to holiness. For it is not into the Father and the Son that the Arians give Baptism, but into a Creator and a creature, into a Maker and a thing made: for as a creature is something else than ‘the Son,’ so that which they are considered to give must be something else than the real gift of Baptism, even though they affect to name

‘the Father and the Son,’ as required by Scripture : for not because a man says ‘Lord’ does he therefore give the Lord ; but he who, when he names the name, has also the right faith.

“The same may be said of many other heretics, uttering the names merely, but not having right understanding, nor, as I said, sound faith : nothing is given by them but profitless water, entirely without true religion,—so that he who is sprinkled by them is polluted, instead of being redeemed.”

(Here let me pause, to remark on the high thoughts of the grace of Baptism which were cherished by this great man. He had just before spoken of *the Lord*—he here speaks of *Redemption* being GIVEN in it.)

He continues : “Those who think with the Arians, though they recite the form from Scripture, and pronounce the names, nevertheless only cheat all who receive their pretended Baptism. For they who seem to receive Baptism into him who has no existence, will be found to have received nothing ; and, being joined to a creature, will have no help from such a creation.”

I have given my citation from St. Athanasius thus at length, in order that there may be no doubt of his judgment respecting Baptism by Arians ; it follows, therefore, that unless he and St. Basil were ignorant of their own creed, the Archdeacon of Middlesex is utterly mistaken in his construction of it.

In truth, if that construction were correct, the words would be the most unfit for their purpose which could be selected : They would forbid Baptism, not only in cases where we have seen that the greatest authorities practised it, even in the Churches which received this very creed—but also in cases where every Catholic would say that Baptism is necessary ; and, on the other hand, they would be utterly powerless in those cases, which, the Archdeacon says, they were designed to meet.

Let me briefly show that this is so. First, if the Article, “I

acknowledge one Baptism for the remission of sins," were indeed "inserted in contradistinction to repeated Baptisms"—that is, as the Archdeacon explains the phrase, the baptizing those who have already received what is called Baptism—then, as the words are without limitation or restriction, they would forbid Baptism in *all* such cases—even in those in which every Catholic would say that Baptism must be had—in cases where the very form instituted by our Lord has been changed—cases in which Baptism is absolutely enjoined by the 8th canon of the Council of Arles cited above (p. 7).

On the other hand, the Article would be utterly powerless against those whose practice (on this supposition) it was especially designed to prevent—Cyprian, and those who thought with Cyprian. "One Baptism!" (they would cry), "how is it possible that there should be more than one Baptism? We do not rebaptize Novatians or Arians; for they never have been baptized. The water with them did not wash—it defiled—the soul."

"What then," it may be asked, "was the reason for inserting the Article 'One Baptism' in the Creed of the Eastern Church?" The answer may be given by another question: "What was the reason for St. Paul, in his Epistle to the Ephesians, speaking of 'One Baptism?'" Manifestly, in order to mark the *oneness* of the true Christian baptism, as he had previously affirmed the *oneness* of the other great objects of Christian Truth. If a clue be necessary, it is given in the 5th and 6th verses of 1 Cor. viii. "For, though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many); but to us there is but one God, the Father, of whom are all things—and one Lord Jesus Christ—by whom are all things, and we by Him :—" in like manner, though there be that are called Baptisms—as there are many baptisms (Toletus in his 37th note to Luke iii. tells us that Gregory of Nazianzum reckons five—Athanasius and Damascene seven—Baptisms—

called so by Scripture), yet to us there is but “One Baptism” of Water and the Spirit—instituted by our Lord.

But let me here insert the Creed of Jerusalem as it is given in St. Cyril’s Cat. Lectures upon it. We shall find that *one* is prefixed to Baptism, just as it is to all the other objects of Faith:—

Πιστεύω εἰς ἓνα Θεοῦ Πατέρα παντοκράτορα,
 Καὶ εἰς ἓνα Κυριὸν Ἰησοῦν Χριστὸν,
 Καὶ εἰς ἓν ἅγιον Πνεῦμα,
 Καὶ εἰς ἓν Βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν,
 Καὶ εἰς μίαν ἁγίαν καθολικὴν Ἐκκλησίαν.

With this exhibition of the Creed we might close our animadversions on the Archdeacon’s theory. But there is one remark which must not be omitted. The Article, of which the Archdeacon has made so much, is found only in the Creeds of the Eastern Churches, in which Baptism was commonly practised in receiving converts from Heretics; but in the Creed of the Western Church, which accepted the decision of Stephen, forbidding Baptism in such cases, no such article is found—nothing even is said either of “one Baptism,” or of Baptism at all. How is this to be accounted for? Simply by the fact, that there never was any doubt that there is but “one Baptism,” in the Church of Christ. Those who practised what the Archdeacon would call rebaptization, were as strenuous in affirming this great Catholic truth, as those who condemned that practice. Tertullian, St. Cyprian, and St. Firmilian, indignantly denied that they rebaptized heretics or schismatics: they insisted that they *baptized* those who had not been really baptized at all.

Tertullian, de Bapt. c. 15, says “Unus omninò Baptismus est nobis, tàm ex Domini Evangelio, quàm ex Apostoli literis; quoniam unus Dominus, et unum Baptisma, et una Ecclesia in cœlis. Non debeo in illis [Hæreticis] cognoscere quod mihi est præceptum; quia non idem est nobis et illis, nec

unus Christus, id est, idem. Idèdque nec *Baptismus unus, quia non idem* : quem enim *ritè* non habeant, sine dubio non habent ; nec capit numerari, quod non habetur.” I may be forgiven for adding a translation of these last uncouth words, “Nor is that capable of being numbered, which is not had.”

From *St. Cyprian*, the most eminent and most active of those who affirmed the necessity of baptizing all converts from heresy or schism, it would be easy to load my pages with citations. Let one or two suffice.

In his Epistle to *Jubaianus* (73) he meets his correspondent’s statement, that it was the practice of the Novatianenses to rebaptize those whom they inveigled from the Church, by saying that Novatianus herein only aped (simiarum more) the practice of the Church—“*Sciens etenim unum esse Baptisma, hoc unum sibi vindicat ; ut apud se esse Ecclesiam et nos Hæreticos faciat. Nos autem, qui Ecclesiæ unius caput et radicem tenemus, pro certo scimus et fidimus, nihil illic, extra Ecclesiam, licere, et Baptismatis quod est unum caput nos esse.*”

He continues—seeing that in a letter, a copy of which had been sent to him by Jubaianus, *Marcion’s* name was mentioned, as if persons, coming even from him, ought not to be baptized, because they seem to have been already baptized in the name of Jesus Christ—“*Considerare itaque debemus fidem eorum, qui foris credunt, an secundùm eandem fidem possint aliquid gratiæ consequi. Nam si fides una est nobis et Hæreticis, potest esse et gratia una. Si eundem Patrem, eundem Filium, eundem Spiritum Sanctum, eandem Ecclesiam confitentur nobiscum Patripassiani, Anthropiani, Valentiniani,—et cæteræ Hæreticorum partes, et gladiis ac venenis subvertentes veritatem ; potest illic et baptisma unum esse, si est et fides una.*” *St. Cyprian*, in this passage, seems to have had special regard to the Creed of Jerusalem, as will be seen by collating the two documents.

I will cite only one other short passage from this Father ; it occurs in the same Epistle—

“Nec quisquam dicat, quod accepimus ab Apostolis, hoc sequimur ; quando Apostoli nonnisi unam Ecclesiam tradiderunt, et Baptisma unum, quod nonnisi in eadem Ecclesiâ sit constitutum.”

“From *St. Firmilian* I will give one single passage on this point. I shall have to refer to his authority on another particular presently.

“*Qui contendunt ab Hæreticis baptizatos sic recipi oportere, tamquam legitimi Baptismi gratiam consecutos* : unum nobis atque illis Baptisma dicunt esse, et in nullo discrepare. Sed quid ait Apostolus Paulus ? ‘Unus Dominus, una Fides, unum Baptisma, unus Deus.’ Si unum atque idem est cum nostro Baptisma Hæreticorum, sine dubio et fides una est : si autem fides una est, utique et Dominus unus : si Dominus unus est, consequens est dicere, quia unitas est. Si autem hæc unitas quæ separari omninò et dividi non potest, etiam apud Hæreticos ipsa est ; quid ultra contendimus ? ut quid illos Hæreticos, et non Christianos vocamus ? Porro cùm nobis et Hæreticis nec Deus unus sit, nec Dominus unus, nec una Ecclesia, nec fides una, sed nec unus Spiritus, aut corpus unum : manifestum est nec Baptisma nobis et Hæreticis commune esse posse, quibus nihil est omninò commune.”—*Cyprian*, Ep. 75, p. 229.

The object for which I have made these citations will be remembered : it is to show that they whose Creed did not express “one Baptism”—the Fathers of the Western Church—even those among them who were most earnest in contending for the necessity of baptizing all who had received what was called Baptism from heretics—did yet assert most strenuously, nay, assume as an undisputed truth, that there is but “one Baptism.”

If we look at the very Council which formally decreed

against admitting Heretics into the Church without baptizing them (the Third Council of Carthage), the 87 bishops there assembled, in giving their suffrages, rested those suffrages (many of them expressly) on this as a recognised principle—that there is but “one Baptism.” In truth the matter in dispute was not respecting *rebaptization*, for it was agreed on all sides that to *rebaptize is impossible*: but whether heretics and schismatics *could baptize at all*. I cite the words of two or three of them: *Cæcilius a Bilta*, says (Lobbe, I., 787)—“Ego unum Baptisma in ecclesiasola scio, et extra ecclesiam nullum. Hic erit unum, ubi spes vera est et fides certa. Sic enim scriptum est: *Una fides, una spes, unum baptisma*. Non apud hæreticos, ubi spes nulla est, et fides falsa, ubi omnia per mendacium aguntur.”

Demetrius (Aleptuanus) “Unum Baptisma nos custodimus, quia Ecclesiæ Catholicæ soli rem suam vindicamus. *Qui autem dicunt, quia hæretici verè et legitimè baptizare possunt, ipsi sunt qui non unum, sed multa Baptismata faciunt*. Nam, cùm hæreses multæ sint, pro eorum numero, et Baptismata computabuntur.”

Aymnius (ab Ausnagia) “Nos unum Baptisma accepimus, et tenemus, et exercemus. Qui autem dicit, quia et hæreticis licet baptizare, *ipse duo Baptismata facit*.”

St. Cyprian, in the same epistle from which I have already largely quoted, thus writes of a still earlier Council's decree:—“Et nunc quoque, cum in unum convenissemus tam Provinciæ Africæ, quàm Numidiæ, Episcopi numero 71, hoc idem [he had just before stated the *opinion*, that the Baptism of heretics was invalid] denuò *sententia* nostra firmavimus, *statuentes unum Baptisma* esse quod sit in Ecclesiâ Catholicâ constitutum, ac per hoc *non rebaptizari, sed baptizari* a nobis. Quicumque ergò ab adulterâ et profanâ aquâ venirent, abluendi sunt, et sanctificandi salutaris aquæ veritate.”

Now without entering into the question whether this Council

of Carthage was right or wrong in deciding that all converts from heresy must be baptized, yet, as the ground of their so deciding was that the "one Baptism" of Scripture means the Baptism of the Church only, it is inconceivable that the article in the Eastern Church's Creed, which was the Creed of parties agreeing, most of them, with the Bishops of Africa on this very point, should have been inserted, as the Archdeacon affirms, in order to prevent such Baptism.

Here then I close what I have to say on this main particular of the Archdeacon's argument;—or rather what he is pleased to call, by a somewhat bold figure, "the *fact*, that Baptism is never named in any Creed, except where 'one Baptism,' in contradistinction to repeated Baptisms, is spoken of."

There remain two matters of no small interest which, however, will be disposed of much more briefly: he says, as we have already seen, "if the object of the article, 'I acknowledge one Baptism for the remission of Sins,' had been to assert the efficacy of Baptism, we should be utterly at a loss to account for the fact, that many of the ancient Creeds make no mention of Baptism at all, or mention it without alluding to its efficacy."

I confidently undertake to remove the difficulty, to the satisfaction, if not of the Archdeacon, at least of all whose minds are not possessed by a foregone conclusion.

First let me say that I am not aware, nor do I believe that the Archdeacon is aware, of more than one instance of an ancient Creed which makes mention of Baptism without alluding to its efficacy—namely, the second of the two Creeds given in the "Ancoratus" of Epiphanius, where we read "one Baptism of repentance," and nothing added. I have no hesitation in saying that the omission simply indicates the unhesitating conviction of those who compiled that Creed, that it was not necessary to insert what was so universally understood of the efficacy of the Sacrament of Baptism, in a formulary which seems to have obtained only for a short period, and was

finally superseded by the decree of the Council of Constantinople. But it will be seen by those who look at this Creed and compare it with the common Creed of the Greek Churches, that its main object was to define more largely against various heretical statements, which were current at the time of its compilation, respecting the Second and Third Persons of the Blessed Trinity—having nothing to do with Baptism.

I will, however, here take occasion to advert to the phrase “One Baptism of *repentance*,” which presents itself in this Creed, and which also is found in the Creed of Jerusalem—“We acknowledge one Baptism of *repentance* for the remission of Sins.” For upon these words the Archdeacon in his Charge, (p. 33, Second Edition), founds the startling observation, that “St. Cyril of Jerusalem, according to the Creed of that Church, the Mother of all Churches, speaks of ‘one Baptism of *repentance* for the remission of Sins,’ thus connecting the remission of sins not with Baptism, but with repentance.” He applies the same observation to the Article in the second Creed of Epiphanius.

In a note, appended to the “Acts of the Diocesan Synod,” p. 123, I had met this observation by saying that as “the Fathers at the Council of Constantinople exhibited the Article in its present form, ‘one Baptism for the remission of Sins,’ it follows, on the Archdeacon’s own principle, that the authority of those Fathers must be cited as ‘*excluding all reference to the efficacy of everything except Baptism*,’ and as ‘*connecting the remission of Sins, not with repentance, but with Baptism*.’”

To this the Archdeacon makes no reply; but as he retains the passage to which my answer was directed, I think it right to say something more in detail respecting the phrase, “One Baptism of *repentance*:” for, although what I before said to the Archdeacon is not only unanswered, but also unanswerable as *argumentum ad hominem*, yet there may be some who wish further satisfaction on this point.

Let me then, first, give to them that satisfaction in the words of St. Cyril. He in his second lecture treats expressly “of the power of repentance for the remission of sins,”—and the sum of his teaching is not, what the Archdeacon states it to be, “connecting remission of sins *not with Baptism, but with repentance* ;” but, on the contrary, making repentance to be no more than a necessary condition—a *preparation*—to enable the penitent to receive *remission of Sins by Baptism*. Accordingly, his third lecture “On holy Baptism” opens with these words, “‘Let the Heavens rejoice and let the Earth be glad’ for those who are *to be sprinkled with hyssop* ; *to be cleansed* with the invisible hyssop, by his power, who, at his Passion, received the hyssop and the reed.” It is plain, from these words, that the persons thus spoken of, were *not yet*, though penitent, so sprinkled and cleansed. St. Cyril proceeds: “Yield then, O ye children of righteousness, to John’s persuasion, exhorting you, and saying ‘Make straight the way of the Lord.’ Remove all blocks and stumbling-stones, that ye may hold straight on unto life eternal. Make ready the chambers of the soul, purifying them through faith unfeigned, for the reception of the Holy Ghost. Begin to wash your robes through penitence, that when summoned to the bride-chamber ye may be found clean. For the Bridegroom invites indeed all without conditions, because His grace is lavish, and the voice of His loud-sounding heralds brings together all ; but ever afterwards He is separating between those who have come in to the figurative marriage-feast. O may none, who are now enrolled, hear those words, *Friend, how camest thou in hither, not having a wedding garment* ? But may you all hear it said, *Well done, good and faithful servant ; thou hast been faithful over a few things ; I will make thee ruler over many things ; enter thou into the joy of thy Lord*. Hitherto thou hast stood without the gate ; may you all be able to say, *The King hath brought me into His chambers. My soul shall be joyful in my God, for He hath clothed me with the garments of salvation ;*

He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels : so that all your souls may be found not having spot, or wrinkle, or any such thing. I say not, before you have received the gift ; (if so, Why should you be now called to the remission of sins?) but so that, on its being given, your conscience, being found blameless, may keep pace with it."

These words are addressed to persons not yet baptized—but catechumens, about to be called to baptism, and preparing for it.

Can it be necessary to say more? Certainly it is not necessary to our immediate purpose ; but the next paragraph is too valuable to be omitted.

" This is, in truth, a serious matter, brethren, and you must approach it solemnly. You are, each of you, on the point of being presented to God, before innumerable hosts of angels : the Holy Ghost is on the point of setting a seal on your souls : ye are coming for enlistment under the great King. Make ready therefore ; *prepare*, not by wearing robes of shining whiteness, but arraying the soul with the devoutness of a clear conscience. Regard the sacred laver not as simple water ; regard rather *the spiritual grace given with the water*. For, as the sacrifices at the altars, being by nature without meaning, by invocation of the idols become polluted ; so, contrariwise, plain water, after the invocation of the Holy Ghost, and of Christ, and of the Father, gives a sanctifying power."

From *St. Cyril* of Jerusalem I turn to a still higher authority—the great *St. Athanasius* ; to a passage in his fourth epistle to Serapion (n. 13), valuable not merely as it is applicable, and indeed conclusive, on the point immediately before us, but also as giving the true meaning of a text, which many of you probably may have found among the most perplexing in the Holy Volume.

He is opposing a notion which was adopted by Origen and Theognostus, and seems to have been prevalent in his days, as

it was prevalent in the age of the Reformation, and gave occasion for the sixteenth of our own Articles of Religion—"Not every deadly sin willingly committed after baptism is sin against the Holy Ghost, and unpardonable."

Both Origen and Theognostus, though on somewhat different grounds, had supported this doctrine by the text, Heb. vi. 4—6, which I will cite in the words of our own translation: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them *again* unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

St. Athanasius, meeting the argument founded on this text, says—"If this was said of those who sin after baptism, that their sin is unpardonable, how is it that the Apostle 'confirms' the sentence of 'love' to the penitent at Corinth (1 Cor. ii. 8) and 'travails in birth again' of the backsliding Galatians (Gal. iv. 19), 'until Christ be formed in them?' " But, he continues, when the Apostle [in the 6th verse of Hebrews vi.] says 'again,' he thereby shows their former *perfection* in the spirit.

"But why do we condemn Novatus for denying repentance, and saying that there is no pardon for those who sin after baptism, if this Scripture to the Hebrews was spoken because of such persons? It was not spoken with any reference to them: for what is there said does not shut out sinners from repentance, but shows that the *Baptism* of the Catholic Church is *one only*—there is no second. It was to Hebrews that the Apostle was writing; and, therefore, in order that they might not think that (like the practice under their own law) there are, on the plea of repentance, many and daily Baptisms, he for this reason, while he exhorts them to repent, sets forth to them at the same time, that there is only one renewing of the soul by the Baptism of the Gospel, and no second—(as he said in another Epistle

[Ephesians iv. 5] ‘one faith, one baptism’). For he says not, It is impossible to *repent*; but it is impossible, by profession of repentance (however sincere), to *renew* us. There is a great difference between the two things. For he that repents ceases, it is true, from sinning, but he still carries about him the scars of the wounds which sin has made; whereas he, who is baptized, puts off entirely the old man, and is renewed, being begotten again by the grace of the Spirit.”

Here, then, we have the true meaning of the words “one Baptism of repentance” as they are used in the Creed of the Eastern Church, a meaning declared of them by the very highest authority which ever used that creed: and we have at the same time, I rejoice to think, a most satisfactory solution of one of the “things hard to be understood” in the Epistle of St. Paul.*

* With this interpretation we may compare that of the great St. John Chrysostom, Hom. ix. 2, 3, in Epist. *ad Hebræos*, cap. vi. (tom. xii. pp. 95, 96, ed. Benedict). “We may not say, If we live carelessly, we shall again receive baptism, again become catechumens, again receive the Spirit; and if we fall from the faith, we may again wash away our sins in baptism, and attain to our first estate. Ye err, he says, if ye thus think. ‘For it is impossible,’ &c. ‘to renew them again with repentance’—that is, by repentance. What, then, is repentance cast out? Not repentance—God forbid! but a repetition of that renewing which is by washing....for to make new is of the washing only. To repentance it belongs to renew once more, and to release from their senility those who have grown old in sin, although they were once made new in baptism: but to that first splendour it is not possible for repentance to bring them back; for there only grace is complete and perfect.’ ‘Crucifying to themselves,’ &c. ‘Baptism is the cross....as therefore it is impossible that Christ be crucified a second time, so neither is it possible to be baptized again....a second baptism is a second crucifixion...if therefore a second baptism is necessary, it is necessary that He should die again....Is there then no repentance? There is; but no second baptism.”

A single passage may be added from one of the Doctors of the Western Church—S. Ambrose de *Pœnitentiâ*, lib. ii. cap. 2, *ad loc.* Heb. vi. 4-6:—“Numquid Paulus adversus factum suum prædicare potuit? Donavit Corinthio peccatum per pœnitentiam: quomodo hîc potuit sententiam suam ipse reprehendere?....contrarium non est. Etenim quia de remittendâ prædicavit pœnitentiâ debuit et de iis qui iterandum putant baptismum non silere: et prius sollicitudinem nobis auferri oportuit ut sciremus etiam post baptismum si qui peccarent, donari eis posse peccatum ne spe veniæ destitutos iterandi baptismatis opinio vana perverteret: deinde iterandum non esse baptismata rationabili disputatione suadendum fuit.”

I must not conclude without fulfilling my engagement to solve the last problem which the Archdeacon has proposed to me—"to account for the fact, that many of the ancient creeds make *no mention of baptism* at all"—so as to make it consistent with the statement, "that the object of the article in the Nicene Creed, 'I acknowledge one Baptism for the remission of sins,' was to assert *the efficacy* of baptism"—rather, that the article *does* assert it—for this was my statement.

I account for it in one word, by saying, that, in the creeds of the Western Church, the mention of "the remission of sins" as an object of Faith, *implied* Baptism, as the instrument by which that remission was conferred.

I appeal, in confirmation of this assertion, first, to the same Epistle of St. Cyprian to Jubaianus, from which I have already largely quoted. That he used the Roman Creed, and that the Roman Creed did not mention Baptism, though it included the Article "the remission of sins," will be conceded to me: and from this concession I show that Baptism was implied in that Article. Jubaianus, as I before said, had sent to Cyprian a copy of a letter, in which a claim of the validity of Baptism by heretics—even by Marcion—seems to have been insisted on. Now, upon a passage in it to this effect, St. Cyprian thus remarks:—"Planè quoniam inveni, in Epistolâ, cujus exemplum ad me transmisisti, scriptum esse, quòd quærendum non sit quis baptizaverit, quandò is, qui baptizatus sit, accipere remissam

Indeed it were well for the Archdeacon's readers to be reminded once for all of their duty to consider whether what the Creed and the Fathers apply to a second baptism for the remission of sins committed after baptism, the Archdeacon has not throughout his disquisition applied to the very inferior and temporary question of receiving by baptism converts from heretical and schismatical bodies. The Creed pronounces for the unity of baptism—the baptism of remission of sins—against its iteration as a spiritual and cleansing process. But the Archdeacon cannot see in the article this great Scriptural truth, but only a reference to a transient dispute as to a mere matter of fact whether certain heretics were or were not baptized—a case in which the question of any second baptism, strictly speaking, does not occur.

peccatorum potuerit secundum quod credidit; prætereundum hunc locum non putavi; maximè cùm in eâdem Epistolâ animadverterim, etiam Marcionis fieri mentionem, ut nec ab ipso venientes dicat baptizari oportere, quòd jam in nomine Jesu Christi baptizati esse videantur.” After speaking of the Trinity as included in Christ’s form of Baptism, he proceeds—“Numquid hanc Trinitatem tenet Marcion?—Longè alia est apud Marcionem, sed et apud cæteros hæreticos, fides; imò nihil est aliud apud illos, nisi perfidia, et blasphemia, et contentio sanctitatis et veritatis inimica. Quomodò ergò potest videri, qui apud illos baptizatur, consecutus esse *peccatorum remissam*, et divinæ indulgentiæ gratiam per suam fidem, qui ipsius fidei non habet veritatem? (200.)—Quòd si secundum pravam fidem *baptizari* aliquis foris [*i. e. extra Ecclesiam*], et *remissam peccatorum consequi* potuit, secundum eandem fidem consequi et Spiritum Sanctum potuit. Manifestum est autem ubi, et per quos, *remissa peccatorum* dari possit, quæ *in baptismo scilicet datur* (201). After a passage thus decisive it may be unnecessary to make any further citation from the same great Father. Yet there is one sentence, so pregnant with meaning, which extends beyond our immediate subject, that I must not omit it. “Neque enim parva res Hereticis, et modica conceditur, quando a nobis Baptisma eorum in acceptum refertur: cum inde [*i. e. a Baptismate*] incipiat *omnis fidei origo, et ad spem vitæ æternæ salutaris ingressio, et purificandis ac sanctificandis Dei servis divina dignatio*: Nam si baptizari quis apud Hæreticos potuit, utique et remissam peccatorum consequi potuit: *Si peccatorum remissam consecutus est, et sanctificatus est, et templum Dei factus est.*” Here we see how much St. Cyprian (as all the primitive Fathers) considered to be implied in “the remission of sin” conferred in Baptism; it carried with it the gift of the Holy Ghost, sanctifying the baptized, and making him to be the Temple of God.

St. Firmilian, in a similar tone, shows that he regards Bap-

tism, as it is the instrument of conferring forgiveness of sins, to be the channel of the other graces also. In his letter to St. Cyprian (Ep. 75), he says:—"Stephanus, qui per successionem Cathedram Petri habere se prædicat, nullo adversus Hæreticos zelo excitatur; concedens illis non modicam sed maximam gratiæ potestatem, ut dicat eos et asseveret *per Baptismi Sacramentum sordes veteris hominis abluere, antiqua mortis peccata donare, regeneratione cælesti filios Dei facere, ad æternam vitam divini lavacri sanctificatione reparare.*" (225.)

So manifest is it, that if St. Cyprian and St. Firmilian understood the Church's Creed, they held that Baptism was implied in the Article "remission of sins," and with Baptism all its high and inestimable blessings.

But if it be contended that these are the opinions of men whose judgment was disclaimed by a large portion of the Church on the question of Baptism ministered by Heretics, and therefore that their authority is not to be accepted in what relates even to their own creed, I will appeal to one who was most opposed to them on that question—St. Augustine—and to that very work of his, which professes to expound the Roman Creed—commonly called by us "the Apostles' Creed"—which, as the Archdeacon says, "makes no mention of Baptism."

In Augustine's First Book "De Symbolo ad Catechumenos," c. 6, he says, explaining the Article, "*Remissionem peccatorum,*" *Habetis symbolum perfectè in vobis, quando baptizamini.* [You have perfectly in you that remission of sins, which the Creed expresses, when you are baptized.] *Cùm baptizati fueritis, tenete bonam vitam in præceptis Dei, ut Baptismum custodiatis, usque ad finem*—[that you may guard that blessing of forgiveness of sins which your Baptism gave to you.] "*Non vobis dico, quia sine peccato hic vivetis, sed sunt venialia: sine quibus vita ista non est. Propter omnia peccata Baptismus inventus est: propter levia, sine quibus esse non possumus, oratio inventa. Quid habet oratio? 'Dimitte nobis debita nostra, sicut*

et nos dimittimus debitoribus nostris.' *Semel abluimur Baptismati*, quotidie abluimur oratione. Ergo tribus modis *dimituntur peccata* in Ecclesiâ—in *Baptismo*, in oratione, in humilitate majoris pœnitentiæ ; tamen *Deus non dimittit peccata nisi baptizatis*.

So entirely does St. Augustine, in his Exposition of the Apostles' Creed, though it makes no express mention of Baptism, nevertheless include Baptism in the words "forgiveness of sins," as God's instrument of conferring that, and the other graces of newness of life. He returns to the matter in his Fourth Book, c. 9, '*In remissionem peccatorum*.' Addressing Catechumens, persons about to be baptized, he says :—"Fortitèr tenete, fidelitèr sperate, patientèr expectate : *reddetur novitas per Baptismum, vetustatâ discedente, deonerabitur anima sarcinis peccatorum*, ut, libertate novæ vitæ induta, adversus diabolum cum adjutorio divino valeat fortitèr dimicare ; eumque, a quo superata est, ita superet, ut in regno Dei translata, de hoste devicto secunda regnet cum suo Capite Christo."

I will not do the Archdeacon the injustice of imagining that he can need any further proof, that the absence of all express mention of Baptism in the Creed of the Western Church is yet quite consistent with the assertion, which I here deliberately repeat, that the Article in the Nicene Creed, "I acknowledge one Baptism for the remission of sins," declares the efficacy of the one true Baptism of Christ ; and I repeat this declaration with greater confidence that it will be accepted by all sound members of Christ's Church, because it appears that in the Apostles' or Roman Creed, in which Baptism is not expressly named, it has yet been always understood by the highest authorities to be implied : in particular by St. Augustine, who, in expounding that creed for the instruction of those who were about to be baptized, has shown that in the Article "the forgiveness of sins," Baptism is implied and included, as the in-

strument or channel, through which that grace, and all the other graces which flow from it, are conferred.

I repeat, therefore, that this efficacy of Baptism is an *Article of Faith*, the denial of which, or the permission of its denial—in other words the leaving it *an open question*—would unchurch any community whatsoever calling itself a church.

We have seen how St. Augustine understood the Apostles' Creed ; from him let us turn to our own illustrious expositor of the same Creed, *Bishop Pearson*. Under Article X., "The forgiveness of Sins," he thus begins:—"This Article hath always been expressly contained and acknowledged in the Creed as being *a most necessary part of the Christian profession*." And in justification of this statement, he tells us in a note, "Therefore Carolus Magnus in his Capitular (l. 3, c. 6) inveighs against Basilius, the Bishop of Ancyra, because in his Confession of Faith, which he delivered in the second Council of Nice (Art. I.) he omitted the remission of sins, which the Apostles in so short a compendium as the Creed would not omit." "For some ages," he continues, this Article "immediately followed the belief of *the Holy Church*; and was, therefore, added immediately after it, to show that *remission of sins* was to be obtained in the Church of Christ. For, being the Creed at first was made to be used as a confession of such as were to be baptized, declaring their faith in the Father, the Son, and the Holy Ghost, in whose name Baptism was administered; they propounded unto them *the Holy Church*, into which by Baptism they were to be admitted, and *the forgiveness of sins, which by the same Baptism was to be obtained*; and therefore in some Creeds it was particularly expressed, 'I believe one Baptism for remission of sins.'"
 "These," says he, "*are the words of the Constantinopolitan Creed*"—thus giving to the Article of that Creed the very same construction, for which the Archdeacon of Middlesex has exhausted all his store of learning in reproving me.

After a lengthened argument, Pearson thus sums up:—
 “ From hence every one may learn what he is *explicitly to believe and confess in this Article of ‘forgiveness of sins;’* for thereby he is conceived to intend thus much: I do freely acknowledge, and with unspeakable comfort embrace this as *a most necessary and infallible truth*, that whereas every sin is a transgression of the law of God, and upon every transgression there remaineth a guilt upon the person of the transgressor, and that guilt is an obligation to endure eternal punishment, so that all men being concluded under sin, they were all obliged to suffer the miseries of eternal death; it pleased God to give his Son, and his Son to give himself, a sacrifice for sin—even his precious blood as a price by way of compensation and satisfaction to the will and justice of God; by which propitiation God became reconciled, and, being so, took off our obligation to eternal punishment, which is the guilt of our lives, and appointed in the Church of Christ *the Sacrament of Baptism for the first remission*, and repentance for the constant forgiveness of all following trespasses. And thus *I believe the forgiveness of sins!*”

Now, upon this, I will not say to my opponent “*Malim errare cum Pearsono, quàm tecum rectè sentire;*” but I will say, that when I find my position, which I here repeat, that “the forgiveness of sins,” part of the Catholic faith, part of every Christian’s creed, includes the admission of *the efficacy*—that is, *the spiritual grace*—of Baptism, and that this very position is maintained and proved by Bishop Pearson, I am quite content that, by Archdeacon Sinclair, it should be termed “at once unnecessary, unsafe, and untenable; unnecessary because the efficacy of Baptism may be *sufficiently* established on other grounds”—in plain English, because the Archdeacon thinks it sufficient to hold that efficacy, as a matter of *opinion*;—“*unsafe*, because” to hold it as we have declared that we hold it, “has a dangerously Roman-

izing tendency"—whereas the experience of the last two years has taught all, who are willing to learn, that to leave such a matter "an open question," as the Archdeacon urges us to leave it,—and as it is apprehended that the judgment in the Gorham case, if not protested against, would leave it—has already driven many to Rome, and, if followed by other similar instances of un-Catholic laxity, would, we can hardly doubt, drive thither many more. Lastly, the position is pronounced to be "*untenable* for the reasons which I," the Archdeacon says, "have already given;" but whether these reasons do indeed prove it untenable, is a question which must be decided by more impartial judges than either he or myself can be supposed to be.

Here, then, I close this long, and, I fear, tiresome address to you. I have no wish to press the matter with more severity against our opponent than is necessary for the vindication of Catholic Truth. I am quite ready to believe that this "attempt" of his is rather an exception to the general character of his theological teaching, than a sample of it. Be this as it may, it would be unreasonable, and ungrateful, to deal harshly with a writer, who has given probably to many among you, as he has given to myself, an occasion of strengthening our conviction of the soundness of our Church's doctrine on this great Article of Faith, by an accurate examination of all the arguments, by which the Archdeacon of Middlesex has sought to make it nothing more than a probable opinion.

I am, Reverend and Dear Brethren,

Your affectionate Friend and Brother,

II. EXETER.

P.S.—I avail myself of this opportunity to vindicate a part of the Declaration made by the Synod of Exeter on Baptism

from an objection, which has, I am informed, been taken in several quarters, and which is expressed in "Appendix" to a Pamphlet recently published by a very respectable Presbyter of an adjoining diocese.*

The part of our Declaration which is objected to, is as follows :—"Acknowledging 'one Baptism for the remission of sins,' we hold as of faith that all persons duly baptized (*and being adults, with fit qualifications*), are not only baptized once for all, but also are baptized with the one true baptism of Him who 'baptizeth with the Holy Ghost,' and who, thus making us to 'be born again of Water and the Spirit,' delivers us thereby from the guilt and bondage of all our sins, of original and past sin absolutely and at once, of sins committed after Baptism conditionally, when with hearty repentance and true faith we turn unto God."

The objection is, that this "seems to say, that such adult [as has not fit qualifications] has NOT RECEIVED THE GIFT of the inward and spiritual Grace of Holy Baptism, *i. e.* that in his case there has been NO SACRAMENT."

I answer this objection, first, by pointing out to the attention of the objector, that it is founded on an assumption contrary to the teaching of our Church in its 29th Article, specially indeed concerning the Sacrament of the Lord's Supper, but equally applicable to Baptism. "The wicked, and such as be void of a lively Faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they *Partakers of Christ*; but rather to their condemnation, do eat and drink the Sign or Sacrament of so great a thing."

In like manner, they who are baptized without Faith or otherwise unworthily, are "not Partakers of Christ; but rather to their condemnation" they receive the Sacrament,

* Rev. G. A. Denison, M.A.

but not the effect thereof—incorporation into Christ, spiritual regeneration, and birth of the Spirit.

This distinction between receiving the Sacrament, and receiving the proper effect thereof, is as old as St. Augustine, who tells us of baptized heretics coming to the Church, and wishing to be baptized,—*ut nec sic eis deberemus ad iterationem baptismi consentire, sed potius docendi essent, nec integritatem Baptismi prodesse perversitati eorum, si corrigi nollent, nec eorum perversitate violatum fuisse integrum Baptisma, quamdiù corrigi noluerunt; nec quia corrigi volunt, melius in eis Baptisma fieri; sed ipsos a malignitate discedere, illud autem incipere jam prodesse ad salutem, quod prius ad perniciem.*—*Aug., De Bapt. cont. Donat. l. v. c. 5.*

The same distinction is often made by Catholic writers of great authority, and citations might be made without number. I content myself with giving one or two very short, but very clear: 1st, from St. Thomas, 3^{tia}. 67, 5. Speaking of the case of unbaptized persons baptizing each other, he says—“*Si extra articulum necessitatis hoc fieret, uterque graviter peccaret, scilicet baptizans et baptizatus; et per hoc impediretur Baptismi effectus, licet non tolleretur ipsum Sacramentum.*”

2nd. Alex. Alensis, par. iv. quæst. 8, art. 2. “*Fictio, sive infidelitas, non impedit, quin baptizatus suscipiat sacramentum Baptismi, sed impedit, ne suscipiat ipsam rem, manente fictione. Dico autem rem, ipsam gratiam, vel remissionem peccatorum, unde Augustinus ‘Adulti, quod baptizantur cum fide, Sacramentum et rem suscipiunt: qui verò sine fide accedunt, vel fictè, Sacramentum et non rem suscipiunt.’*”

Publications of the Bishop of Exeter.

Letters to the late Charles Butler, on the Theological parts of his Book of the Roman Catholic Church; with Remarks on certain Works of Dr. Milner and Dr. Lingard, and on some parts of the Evidence of Dr. Doyle. *Second Edition.* 8vo. 16s.

Charges delivered at the Triennial Visitations in 1836, 1845, and 1848. 8vo. 2s. each.

A Letter to the Clergy of the Diocese of Exeter on the Observance of the Rubric in the Book of Common Prayer. 12mo. 6d.

An Ordination Sermon, preached in the Cathedral Church of Exeter. 12mo. 1s.

A Sermon preached in behalf of the National Society; with a Pastoral Letter to the Inhabitants of Plymouth. 12mo. 6d.

A Letter on the Missionary Exertions of the Church. 8vo. 6d.

A Reply to Lord John Russell's Letter to the Remonstrance of the Bishops against the Appointment of Dr. Hampden. 8vo. 1s.

A Letter to the Archdeacons of the Diocese of Exeter, on the proposed Office of Scripture Readers. 8vo. 1s. 6d.

A Letter to the Archbishop of Canterbury on the Case of the Rev. James Shore. 8vo. 1s.

A Letter to the Archbishop of Canterbury on the Gorham Case. 8vo. 3s. 6d.

A Letter to the Churchwardens of the Parish of Brampford Speke. 8vo. 1s.

A Speech on the Second Reading of a Bill to make lawful Marriages within certain of the prohibited Degrees of Affinity. 8vo. 1s. 6d.

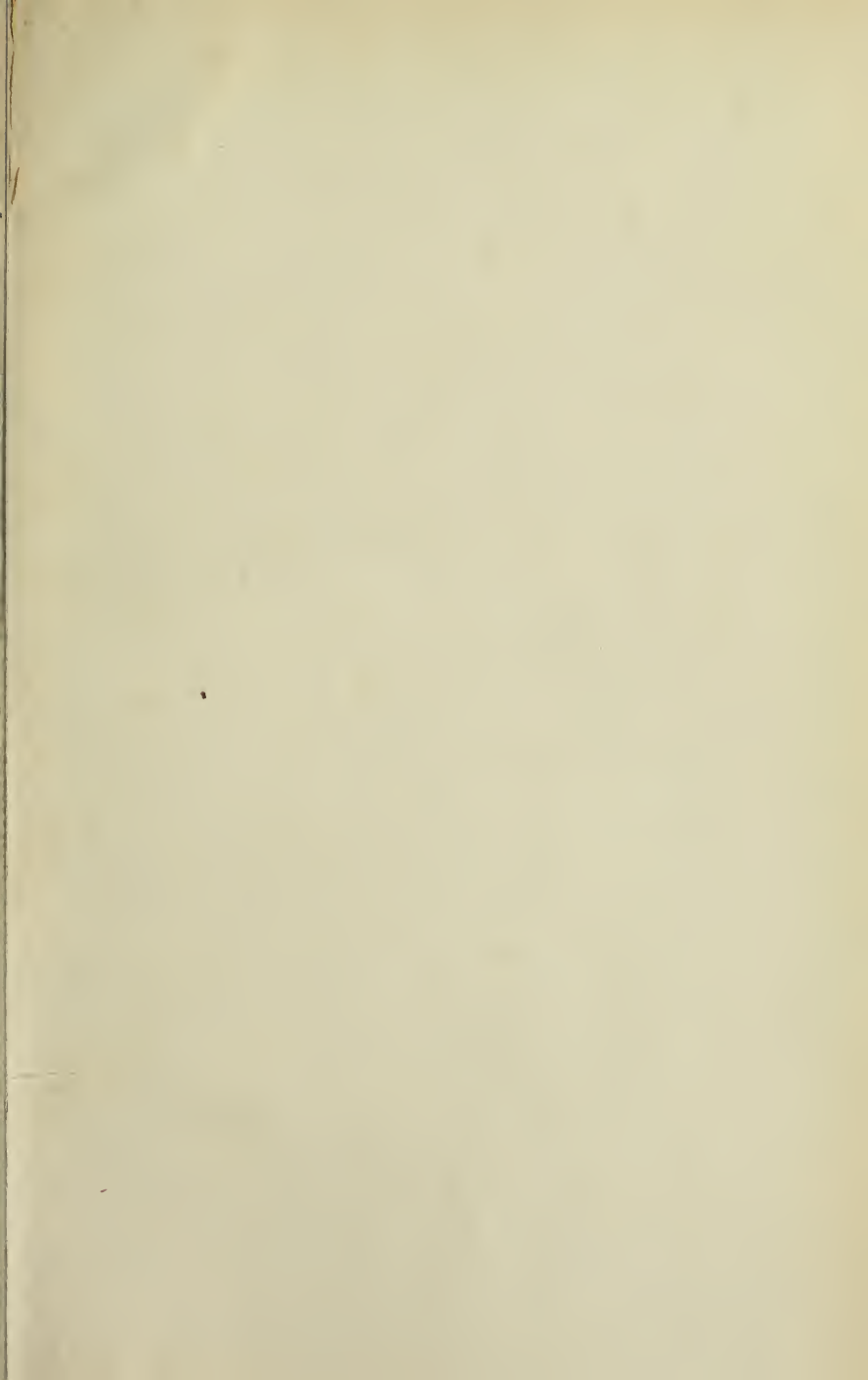
A Pastoral Letter to the Clergy of the Diocese of Exeter, on the Present State of the Church. 8vo.

Acts of the Diocesan Synod, held in the Cathedral Church of Exeter, by HENRY, LORD BISHOP OF EXETER, on June 25th, 26th, and 27th, 1851. By Authority. 8vo. 2s. 6d.

. The *Sermon* preached before the Synod, by the Rev. GEORGE HOLE, may be had separately. Price 1s.

Sermons preached at the Visitation of the Bishop of Exeter in 1845. 12mo. 6s. 6d.

JOHN MURRAY, ALBEMARLE STREET.



25

